AN

EXPOSITION

Upon the First Chapter of the

Song of Songs,

Handled by way of

Question and Answer,

FOR THE

Information of the weakest Understanding.

By SAMUEL PACK.

The Secrets of the Lord are with his Fearers, and he will shew them his Covenant.

LONDON,

Printed for the Author, in the Year MDCXCI.

AN

EXPOSITION

OF

Song of Songs,

IN

Question and Author,

FOR THE

Information of the weak Understanding,

BY SAMUEL PACK.

LONDON:

Printed for the Author, in the Year MDCXCII.

To all my Dearly Beloved Friends, the Inhabitants of *Ramſgate* (in the Iſle of *Thanet* in *Kent*) and all the adjacent Parts, who are conſtant Attenders upon my Miniſtry; Grace and Peace be multiplied.

My Dear Friends,

YOU may remember, that ſome Years ago (which was I think the ſecond Summer after the Providence of God had caſt me among you) I did inſiſt Copiouſly upon this Subject, which I have now preſented you with a Breviate of; and foraſmuch as the Kindneſs I then received from you, gave me cauſe to hope, that my poor Labours found acceptance with you, I took encouragement to preſent you with this Paper, in order to the helping of your Memories with ſome Hints of thoſe Truths, which ſome of you have acknowledged to have been conducible to the Illumination of your Underſtandings, in that great Doctrin of Juſtification, by

the Imputation of Christ's Righteousness; and it is the earnest desire of my Soul, that the Lord will be pleased so to attend my poor Endeavours (in this Work) with the powerful Assistance of his Spirit, that they may conduce to the Mortification of your Sins here, and the Glorification of your Souls hereafter; for without Holiness in this World, you must never expect Happiness in the World to come; which Internal and Eternal Happiness of yours, is the earnest desire of him who is,

Your Servant for Jesus sake,

SAMUEL PACK.

AN

AN EXPOSITION

Upon the First Chapter of the

Song of Songs.

שיר השירים אשר לשלמה׃

Verse 1. A Song of Songs because of Solomon.

Question 1. *WHY is this Book call'd a Song?*

Answer. Because it lays a solid Foundation for a Beleiver's Spiritual Joy, as it reveals unto us the unconceiveable Love of Christ who is the Son of God's Love, and in whom dwells the fulness of the God-head bodily, and in whom it pleased the Father that in him should all fulness dwell, and who is God over all, blessed for ever. Amen. Mat 3. 17. Col. 2 9. Col. 1. 9. Rom. 9. 5.

Quest. 2. *Why is this Song of* Solomon *call'd a Song of Songs?*

Answ. Because it is the chief and principal Song, not only in opposition to all lewd and filthy Songs which *Solomon* call'd *Songs of Fools*, but also in Competition with many Songs of his own making, which the Spirit of God did not think meet to transmit to Posterity as Canonical or a Rule of Faith. Eccl. 7. 5.

Ver. 1.

Quest. 3. *What other Reason may be given why this Song of* Solomon *is call'd a Song of Songs?*

Answ. Because it doth in a most excellent manner set forth the excellent perfections of Christ, who is *King of Kings, and Lord of Lords*; on which account it is deservedly entituled, *A Song of Songs*, Rev. 17. 14. 19. 16.

Quest. 4. *What other Reason may be given why this Song is call'd a Song of Songs?*

Answ. Because God by stamping such glory upon the Front of this Book, would for ever silence, or leave inexcusable, those Yokeless and black-mouth'd Sons of *Belial*, that have got such a sufficient stock of Confidence as to say, That this Book was only an Amourous Discourse that past between *Solomon* and *Pharoah*'s Daughter.

Quest. 5. *Why do you Translate that* because, *which we have Translated* which?

Answ. Because אשר is as often read a causative Particle as *which*, as in *Isai.* 53. 12. and in a hundred places more.

Quest. 6. *What other reason can you give thereof?*

Answ. Because of the subsequent Preposition *of*, for it would be nonsense to read the words thus, *A Song of Songs which of Solomon*; but it is good sense to read the words thus, *A Song of Songs because of Solomon*; that is, it is a chief and principal Song, because it sets forth the transcendent excellency of Christ, who is the chief and principal good.

Quest. 7. *Why do you Translate it* a Song, *which we have Translated* the Song?

Answ. Because there is no Emphaticum in the Hebrew, and we ought not to add to the Word of God.

Quest. 8. *Why do you read* of Solomon, *which of is not in our Translation?*

Answ. Because the Spirit of God has put in ל, and we ought not to leave it out.

Quest. 9. *Who is here intended by* Solomon?

Answ. The Lord Christ, of whom *Solomon* was a glorious Type, not only in respect of his great wisdom, but as he was appointed by God to build the Temple, and so Christ was appointed by God to build his Church, of which *Solomon*'s Temple was a Type.

1 Kings 4. 29, 30.
Col. 2. 3.
Prov. 8. 14.
Isai. 40. 28.

Verse

Verſe 2. Let him kiſs me with the kiſſes of his mouth: for thy love is better than wine.

Queſt. 10. *Who is it that is ſpeaking thoſe words?*

Anſw. The Spouſe.

Queſt. 11. *What does the Spouſe mean by let him kiſs me?*

Anſw. She is thereby manifeſting her ſtrong deſires after the manifeſtations of the love of Chriſt her Spiritual Husband.

Queſt. 12. *Why does the Spouſe of Chriſt expreſs his love by a word of the plural number* דדיך.

Anſw. To ſhew that Holy greedineſs that is in a gracious Soul after an abundance of the love of Chriſt, as being expoſed to abundance of diſcouragements.

Queſt. 13. *Why is the word* better *a word of the plural number,* טובים goodneſſes?

Anſw. Becauſe of that abundance of goodneſs that is in the love of Chriſt, as it makes all things, even afflictions themſelves, to conduce to our good.

Verſe 3. Becauſe of the ſavour of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee.

Queſt. 14. *Whoſe words are thoſe?*

Anſw. The words of the Spouſe or Bride of Chriſt, in commendation of the Graces of his Spirit.

Queſt. 15. *What is meant by the name of Chriſt?*

Anſw. All his perſonal Excellencies by which he is pleaſed to manifeſt himſelf to his Saints.

Queſt. 16. *What is meant by the name of Chriſt being like Ointment?*

Anſw. Becauſe the perſonal Excellency of Chriſt, revealed to a gracious Soul, has the ſame comforting and cleanſing power upon the Heart, as Oyl has upon a wounded Body; and therefore Chriſt was anointed to heal the broken in Heart.

Queſt. 17. *Why is this Oyl or Ointment expreſs'd by a word of the plural number* שמניך.

Anſw. Not only becauſe of that fulneſs of Grace that is in Chriſt, but alſo becauſe of that variety of comforting and purging Grace that is in him.

Queſt.

Ver. 3. Quest. 18. *What is meant by the savour of this good Ointment?*

Answ. The experimental feeling thereof in our Hearts.

Quest. 19. *Who are meant by those Virgins?*

Answ. True Believers, which do not defile themselves with the love of sin.

Verse 4. Draw me, we will run after thee: the king brought me into his chambers: we will be glad and rejoyce in thee, we will remember thy love more than wine: the upright love thee.

Quest. 20. *Whose words are those?*

Answ. They are the words of the Spouse.

Quest. 21. *What does the Spouse mean by drawing?*

Answ. She desires that God would by the power of his Spirit so bless all means that he useth with her, to draw her nearer to himself, that she might experience sweet Communion with him in duty.

Quest. 22. *What does the Spouse mean by saying, We will run after thee?*

Answ. It is as if the Spouse had said, Lord, if thou wilt, draw me nearer to thy self in duty, I will endeavour to draw others along with me.

Quest. 23. *What is here meant by running after God?*

Answ. A constant walking in the ways of God; that as the wicked desire to follow the Beast and their own beastly Lusts, so the godly desire with *Caleb*, to follow the Lord fully.

Quest. 24. *What is meant by running?*

Answ. To shew with what labour and diligence we ought to follow God in the way of his Commandments. Christian work is hard work, and therefore is sometimes expressed by striving and fighting, and here by running.

Quest. 25. *Who is here meant by this King?*

Answ. Christ himself, the King of Saints and Lord of Glory.

Quest. 26. *What is meant by the King's Chambers?*

Answ. The merits of the Death of Christ, together with all the advantages we gain by his Mediatorship; and for as
1 Kings 22.25. much as the Hebrew word חדר signifies an inner Bed-Chamber, which is a place of secrecy, rest and safety, I do conclude

that

that the Spouse is here speaking of the great delight she did experience in those Chambers of Gospel-Mysteries, wherein the Lord Jesus Christ reveals his everlasting love to a gracious Soul, whereby it is filled with Joy unspeakable and full of Glory; and therefore says the Spouse in the next words, We will be glad and rejoyce in thee; while Carnal Professors take up with the History of the Gospel, which we may compare to the Hall, into which any may come that have occasion to come to the House: A gracious Soul is by the Spirit of the living God led into the Mystery of the Gospel, which we may compare to the inner-Chamber into which none do enter but special Friends. Ver. 4. Mat. 13. 11. Eph. 3. 4. Col 1. 26, 27.

Verse 5. I am black, but comly (O ye daughters of Jerusalem) as the tents of Kedar, as the curtains of Solomon.

As in the former Verse we may behold the Spouse in the loving embracings of her Beloved, solacing of her self in the Fruition of those inexplicable Delights, which are the blessed products of her close Communion with her Spiritual Husband in his Spiritual Chambers, in which she did delight and rejoyce, and whose love she resolved to remember more than Wine; so we have in this Verse the Spouse under dismal Circumstances, sitting, as it were, with her blubbered Cheeks, her Eyes full of Tears, and her Heart full of sorrow; being under the Tyrannical Power of her Internal, External, and Infernal Enemies, who are all combining together to make her Miserable: Such is Satan's enmity against a Gracious Soul, that he will not be wanting to give them a sufficient taste of his Malignant Emulation of their happiness, so far as to let them know that there is nothing but mutability wrote upon the choicest of all created enjoyments, of all which we have a hint in this Verse.

Quest. 27. *What does the Spouse mean by her being as black as the Tents of* Kedar?

Answ. As the Off spring of *Kedar* who was one of the Sons of *Ishmael* was of barbarous black Conditions, so it is reported that they lived in Tents covered with black Hair-Cloth, Psal. 120. 5, 6.

Ver. 5. Cloth, to which the Spouse compared her self, with respect to her sins and sufferings.

Quest. 28. *What does the Spouse mean by her being as comly as the Curtains of* Solomon?

Answ. The Spouse does thereby signifie, That however she is black and deformed, as in her self, yet she is beautiful and comly in Christ, as having his Righteousness imputed to her.

Verse 6. Look not upon me, because I am black, because the sun hath looked upon me: my mothers children were angry with me, they made me the keeper of the vineyards; but my own vineyard have I not kept.

Quest. 29. *What blackness is it the Spouse is here bemoaning of her self under?*

Answ. As the principal radicals are here doubled שחרחרת it does denote the extream blackness of the Spouse, both with respect to her sins and sufferings.

Quest. 30. *What does the Spouse mean by the Sun looking upon her?*

Answ. By that is meant the Sun of Persecution, and so it is taken *Mat.* 13.

Quest. 31. *What does the Spouse mean by the anger of her Mothers Children?*

Answ. The Persecuting rage of those that pretended to be Sons of the Church, as they did own some Fundamental Truths, but she does not call them her Fathers Children or Sons בני, because those that are indeed Children of God dare not be persecutors of the Saints.

Quest. 32. *What does the Spouse mean by those Vineyards which her angry Persecutors made her a keeper of?*

Answ. Those false Churches which for fear of Persecution the Spouse did joyn her self with; for Churches are often expressed by Vineyards, whether they are true or false.

Quest. 33. *What does the Spouse mean by her not keeping her own Vineyard?*

Answ. Her forsaking of that true Congregated Church to which she stood related.

Quest.

Queſt. 34. *Were there any congregated Churches under Old Teſtament Adminiſtrations?* Ver. 6.

Anſw. No: but though this Book was wrote by *Solomon* when God had only his National Jewiſh Church, yet the matter contained therein relates to Goſpel Adminiſtrations.

Verſe 7. Tell me (O thou whom my ſoul loveth) where thou feedeſt, where thou cauſeſt thy flocks to reſt at noon: for why ſhould I be as one that turneth aſide to the flocks of thy companions?

Queſt. 35. *Whoſe words are thoſe?*

Anſw. The words of the Spouſe to Chriſt.

Queſt. 36. *Why does the Spouſe ſeem to boaſt of her love to Chriſt after her backſliding from him?*

Anſw. If we read the words as they are wrote in the Hebrew line, they run thus, *Cauſe to declare to me, O thou who loveſt my ſoul*: as if the Spouſe הגידה לי שאהבה נפשי had ſaid, Lord, while I can take no comfort in my love to thee, becauſe of the mutability thereof, of which I have given a ſad Demonſtration in my backſlidings from thee, yet with this I comfort my ſelf, That though my love has appeared to be mutable to thee, yet thy love is immutable to me: But if we read the words as they are Tranſlated, then they denote thus much, as if the Spouſe had ſaid, Lord, although I have, through human infirmity, for fear of Perſecution, let falſe Churches have my Body, yet I am no backſlider in Heart, *Prov.* 14. 14. The Enemy had my Body, and too much of that too, but thou haſt my Soul; thou knoweſt that my Soul loves thee, which love of mine I deſire to manifeſt by my returning again to my former Station, and by my conſtant perſiſting in the good ways of God, whatever I ſuffer from my Mothers Children.

Queſt. 37. *What does the Spouſe mean by the Flocks of Chriſt reſting at Noon?*

Anſw. Their quiet and peaceable frames of Spirit in the heat and noon-time of Perſecution.

Ver. 7. Quest. 38. *Who are those that the Spouse calls the Companions of Christ?*

Answ. They are the Godly Pastors of those Flocks which the Spouse is enquiring after Communion with.

Quest 39. *But for as much as those Companions are generally understood of Heretieks, I desire to know the reason of your contrary Judgment?*

Answ. 1. Because God does never in his Word call Hereticks his Companions 2. Because the Hebrew word חבריך does denote God's joyned ones, and he that is joyned to the Lord is one Spirit; and the word is used in the singular to denote that oneness that is between the wicked and their Lusts.

1 Cor. 6 17.

Hos. 4. 17.

Quest. 40. *But if those Companions are Godly Pastors, why does the Spouse say,* Why should I be as one that turneth aside to the Flocks of thy Companions?

Answ. This last whole sentence (except the last word) has no footing in the Hebrew, which reads the words thus, *I will as, or like a covering upon the Flocks of thy Companions*; and the leaving out of the Verb אהיה, which is the Indicative Mood, is that which is the ground of this Mistake; and this word and no other, is used throughout all the Old Testament; for *I will be*, except it be when *I will be* has a conversive ו; so that if we read אהיה for *I will be* (which is always so read) then the words as they are usually taken run thus, *Tell me (O thou whom my soul loveth) where thou feedest, where thou causest thy flocks to rest at noon; for I will be as one that turneth aside to the flocks of Hereticks.* I might have given another reason why those Companions cannot be understood of Hereticks, and that is, because the Spouse resolves to be a covering to them which she would not be to Hereticks.

Quest. 41. *What does the Spouse mean by those words,* I will be as a covering?

Isa. 61. 3.

Answ. The Hebrew word עטיה does denote a Glorious covering, and is used for a Garment of Praise, (but is never used for a Whores Vail, as some think) and the substance of that which I suppose is contained in the words, is this, That as the Spouse had by her backsliding from God dishonoured

noured the Gospel, and weakned the Hands and Hearts of the Faithful, so now she does resolve by her Holy humble walking before God, to adorn the Gospel as much as ever she had defaced it; and that she would joyn unto her holy and close walking with God such a degree of courage and magnanimity of Soul, as that thereby she might be a means to encourage those in the ways of God, that had been discouraged by her former backsliding Example. Ver. 7.

Verse 8. If thou knowest not (O thou fairest among women) go thy way forth by the foot-steps of the flock, and feed thy kids by the shepherds tents.

Quest. 42. *Whose words are those?*

Answ. They are the words of Christ to the Spouse after her backsliding from God.

Quest. 43. *Why does Christ call the Spouse the fairest among Women, who by her backsliding had made her as black as the Tents of* Kedar?

Answ. To shew that he had pardoned all her former backslidings, and also to encourage us to confess and forsake all our sins as the Spouse did, and then we shall not need to fear but we shall find mercy, though not for so doing, yet in so doing.

Quest. 44. *What Flocks are they that Christ would have his Spouse go by the footsteps of?*

Answ. The Flocks of those Godly Pastors before mentioned.

Quest. 45. *What is meant by the footsteps of the Flocks?*

Answ. That is, to follow the Examples of those that have through Faith and Patience inherited the Promises; as if Christ had said, O my Spouse, as thou hast been at a great loss in thy Spirits by imitating the wicked, and hast joyned thy self with them in their worship, so now if thou hast a desire to be acquainted with the form of my House, then be sure to tread in the steps of

Ver. 8. thoſe that are the moſt Holy in their Lives, and the ſoundeſt in their Judgment.

Queſt. 46. *What is meant by young Kids?*

Anſw. Young Saints, that the Spouſe by her Godly Example and Admonition had been inſtrumental to Convert.

Queſt. 47. *What is meant by the Spouſe feeding of her Kids?*

Anſw. The readineſs of the Spouſe to nouriſh the Faith and Hope of young Saints in God, by imparting to them the experiences ſhe had of the pardoning and comforting Grace of God to her Soul after her fall.

Queſt. 48. *Why are young Saints call'd Kids?*

Anſw. Becauſe that as a Kid is a young Goat, ſo God is pleaſed thereby to let us know that we are by Nature ſuch Goats, as deſerve to be at the laſt day ſet on the left-hand of Chriſt, and to paſs under that dreadful ſentence, *Depart from me, ye curſed, into everlaſting fire.*

Queſt. 49. *Who are interded by thoſe shepherds?*

Anſw. Thoſe Godly Paſtors before mentioned.

Queſt. 50. *What is meant by the Shepherds Tents?*

Anſw. The Divine Perfections of God, and his gracious Promiſes of Protecting, Directing and Comforting Grace, for the ſupporting of his Miniſters in the greateſt of dangers, and in the worſt of times.

Queſt. 51. *Is there not a word in the Hebrew* לו *which is twice left out?*

Anſw. Yea: And whereas Chriſt ſays, *If thou knoweſt not for thy ſelf*; his meaning is, *If thou knoweſt not for thy own good*: as if Chriſt had ſaid, If thou art ignorant of thy duty, the damage will be to thy ſelf; and if thou keepeſt cloſe to thy duty, the advantage will be to thy ſelf; for Man cannot be profitable unto God, as he that is wiſe may be profitable to himſelf.

Job 35. 6, 7.

Verſe 9.

Verſe 9. I have compared thee, O my love, to a company of horſes in Pharaohs chariots.

Queſt. 52. *Why does Chriſt compare his Spouſe to a company of Horſes in* Pharaoh's *Chariots?*

Anſw. Becauſe of that Spiritual courage with which the Heart of the Spouſe was fill'd after her cowardly forſaking of God; for of all Beaſts there is no Creature ſo couragious and fit for War as a Horſe; and of all Horſes there are none ſo good as *Eaſt*-Country Horſes; and of all *Eaſt* Country Horſes none ſo good as *Ægyptian* Horſes; and of all *Ægyptian* Horſes none ſo good as thoſe in *Pharaoh*'s Chariots: and therefore, as *Peter* did abound in courage, after his cowardly fall, ſo Chriſt ſeeing the ſame Spirit in the Spouſe, *his goodly horſe in the battel*, who had arrived unto freſh courage, in her Spiritual warfare, againſt the Fleſh, the World, and the Devil, is pleaſed to compare her to a company of Horſes in *Pharaoh*'s Chariots.

Job 37. *from* 19. *to* 25.

Ezek. 17. 15. 1 Kings 10. 28.

Zech. 10. 3.

Verſe 10. Thy cheeks are comly with rows, thy neck with chains.

Queſt. 53. *What is meant by thoſe rows?*

Anſw. As Chriſt in the former Verſe had compared his Spouſe to a ſtately War-horſe; ſo in this Verſe we may ſee how he manages his *goodly horſe in the battel*, and that is by his holy righteous Laws, which are Bridles in the Jaws of his People; for as War-horſes would be ungovernable and unſerviceable to their Riders without Bridles to order their Motion, ſo the Saints are guided by the Laws of God put into their hearts, whereby God makes them ſerviceable for the treading down of his and their Spiritual Enemies, *viz.* The Fleſh, the World, and the Devil; and ſuch is the corruption of Nature that is in the beſt of Men, that they need the Bridle of God's Law to lay a reſtraint upon their Conſtitution ſins; for by the Law is the knowledge of ſin.

Queſt. 54.

Quest. 54. *Why do you think that by Rows are meant Laws?*

Answ. Because the Hebrew word *Laws* here used for *Rows*, תורים comes of רור, which signifies an orderly course of things, and has such near affinity with תורה that signifies a Law, that the Spirit of God puts one for another, as will appear by comparing 2 *Sam* 7. 19. with 1 *Chron.* 17. 17. And God does by the Bridle of his Law keep the Saints in an orderly course of duty.

Quest. 55. *Why do you leave out those words*, Jewels and Gold?

Answ. Because they are not in the Hebrew, and therefore our Translators have set them down in a different letter.

Verse 11. We will make for thee borders of gold with studs of silver.

Quest. 56. *Who is it that is here speaking in the first person plural*, We will?

Answ. God the Father, Son and Holy Ghost, who were from all eternity contriving a way how to beautifie us with the priviledges of the Gospel, expresst by Gold.

Quest. 57. *What is meant by Borders?*

Answ. Those Rows of Gold mentioned in the antecedent Verse, for the Hebrew word is the same in both Verses; and I suppose the reason why we have it Translated *Borders*, is, because that as Borders do set bounds to places, so the Gospel sets bounds to the Corruptions of the Saints.

Quest. 58. *Why are those Laws or Rows call'd Golden Rows in this Verse, which wanted the adjunct in the former?*

Answ. Because that as the Ornaments of a Bridle do in beauty exceed the Bit; so Gospel Priviledges and Gospel worship do far in Glory exceed a legal Ministry.

Isai. 60. 17.

Quest. 59. *What is here meant by studs of silver?*

Answer. The Hebrew word נקודים signifies Specks, and is so used for *Jacob*'s speckled Cattel; and it is used likewise in the singular נקד for one that is a Keeper or Master of Sheep, and may point at the Ministers of the Gospel: for as Rows of Gold and Silver do set off each other with glory and lustre in the Bridles of Kings War-horses, so the Golden Priviledges and Institutions of the Gospel, being held forth and administred

administred by Gospel Ministers, who are Vessels of Silver purified by the Fire of God's Spirit, do set off each other with glory and lustre. Ver. 11.

Verse 12. While the king sitteth at his Table, my spikenard sendeth forth the smell thereof.

Quest. 60. *Who is here intended by this King?*

Answ. The Lord Jesus Christ, the King of Kings.

Quest. 61. *What is meant by the King sitting at his Table?*

Answ. The gracious Presence of Christ, with worthy Communicants at the Lords Supper.

Quest. 62. *What is meant by the Spikenard of the Spouse sending forth its smell?*

Answ. The exercise of all the Gifts and Graces of the Spirit which is a blessed effect of the presence of Christ with us in that Glorious Ordinance, and therefore the Hebrew begins the Verse with עד, which denotes *ever*; and a gracious Soul ever experiences the exercise of Faith, and Love, and Humility, and Repentance, when it enjoys the Spiritual Presence of Christ at his Supper: I find also in the words a causative Particle ב denoting thus much, That the Presence of Christ with us at the Supper, is the cause of the exercise of our Graces.

Verse 13. A bundle of myrrhe is my well beloved unto me; he shall lie all night betwixt my breasts.

Quest. 63. *Why does the Spouse compare Christ to a bundle of Myrrhe?*

Answ. To shew how sweet and delightful he was unto her; for Myrrhe was one of those fragrant Ingredients of which the Holy Oyl was made, which prefigured the Grace with which the humanity of Christ was abundantly replenished.

Quest. 64. *Why does the Spouse compare Christ rather to Myrrhe than to any other of those fragrant Ingredients of which the Holy Oyl was made?*

Answ. Because though Myrrhe is sweet of smell, it is bitter of taste; and this might be to signifie to us, that a Gracious

Ver. 13. cious Soul is as willing to embrace Christ in his bittereſt Diſpenſations, as in his moſt halcyon Providence. A gracious Soul prefers the bittereſt of Christ before all ſweets without him, and is willing to wear a Crown of Thorns for Christ, as well as a Crown of Glory with him.

Queſt. 65. *Why does the Spouſe compare Christ to a Bag of Myrrhe?*

Anſw. To ſignifie that thoſe who once have Christ, ſhall never loſe him; for as *Job* did conclude that not one of his ſins could be loſt that God had put up in his Bag, which is the very ſame word here uſed for Bundle צרור; ſo a gracious Soul can never loſe Christ that has a ſaving intereſt in him.

Queſt. 66. *What is meant by the Breaſts of the Spouſe?*

Anſw. If we take the Spouſe for the whole Church of Chriſt, then by her Breaſts we underſtand the Miniſters of the Goſpel, which are to yield the ſincere Milk of the Word for the nouriſhment of thoſe Babes in Christ, which he begets by his Word and Spirit; but if by the Spouſe we underſtand any particular True Believer, then it only ſhews that great delight they take in Christ, and to have him dwell in their Hearts by Faith.

Eph. 3. 17.

Verſe 14. My beloved is unto me, as a cluſter of camphire in the vineyards of Engedi.

As in the former Verſe the Spouſe had compared Chriſt to a Bag of Myrrhe, to ſhew how excellent he is in himſelf; ſo in this Verſe ſhe compares him to a Cluſter of Camphire, to ſhew how advantagious he is to her.

Queſt. 67. *What is here meant by Camphire?*

Anſw. The word ſeems to come of the Hebrew word כפר, which denotes *Atonement*: But Famous *Ainſworth* well obſerves, That Camphire is a Gum, and not the Fruit of a Tree brought forth by Cluſters, and therefore he Tranſlates it *Cypreſs*; and, with ſubmiſſion to better Judgments, I ſuppoſe the Holy Ghoſt may intend thus much, That as we bring forth our ſins by Cluſters, ſo Chriſt is a Cluſter of Atonement for their Expiation: but I ſhall leave the certainty of the

the Mind of God in this Verse, to such as have their Five Talents, and so pass on to another Question. *Ver.* 14.

Quest. 68. *What is meant by the Vineyards of* En-gedi?

Answ. En-gedi is a very Fruitful Place in the Land of *Canaan*, and within the Lot of *Judah*, which was likewise call'd *Hazazantamer*, where God gave *Jehoshaphat* a glorious Victory over his Enemies, and may denote thus much, That Christ is not only Fruitful in bringing forth Clusters of Atonement for Believers, but they shall also, through the Power of his might, overcome the Flesh, the World, and the Devil, as *Jehoshaphat* did at *En-gedi* overcome *Moab*, *Amon* and *Mount Seir*: And as *En-gedi* is compounded of two Hebrew words, and does denote a Fountain of young Goats, so it may hold forth the great Extent and Latitude of the Pardoning Atoneing Grace of Christ, and that it should not be circumscribed within the bounds of the Jewish National Church, but should be extended to Gentile Churches which are here, as in other places, called Vineyards, though they were then but Pagans; and therefore might well be called a Fountain of young Goats. Josh. 15 52. 2 Chron. 20. 2.

Quest. 69. *But is not* גדי *a word of the singular number? How then can that denote a Fountain of Kids?*

Answ. So all *Pharaoh*'s Horses and Chariots are expressed by the singular number. Ex. 15. 1.

Verse 15. Behold thou *art* fair, my love, behold thou *art* fair, thy eyes are doves eyes.

As in the former Verses the Spouse had been commending of her Spiritual Husband Christ Jesus, so in this Verse Christ is commending that Beauty of his Spouse which he had put upon her.

Quest. 70. *What is meant by the Doves Eyes of the Spouse?*

Answ. The Ministers of the Gospel, which were before expressed by beautifying Specks of Silver, and by needful Breasts for the refreshment of the Saints by their heavenly Doctrin; so in this Verse they are expressed by Eyes, because they are to guid and lead the Spouse in the Paths

Ver. 15. of Godliness, as the Eyes of our Bodies are to guid and lead us in our way for the prevention of dangers; for which cause the Prophets were formerly called Seers, 1 *Sam.* 9. 9.

Quest. 71. *Why are Ministers called Doves?*

Answ. Because of their Spiritual and Corporal Chastity, and also because of their innocency and harmlessness, and to shew how they are in this World exposed to all kind of wrongs and injuries by the Vulters of this World: and likewise as a Dove is a clean Creature, so true Ministers of Christ are such as are clean in their Ordination, and clean in their Conversation, and clean in their Worship, and clean in their Doctrin and Discipline.

Verse 16. Behold thou *art* fair my beloved, yea pleasant; also our bed is green.

As in the former Verse we have Christ commending the beauty of his Spouse, so in this Verse we have the Spouse returning the praise thereof unto himself, who is fairer than the Sons of *Adam*, and from whom proceeds every
Psal. 45. 2. good and perfect Gift, and in whom it pleased the Father that in him all fulness of beautifying Grace should dwell.

Quest. 72. *What does the Spouse mean by her green Bed?*

Answ. Her fruitfulness in bringing forth Spiritual Children, to her Spiritual Husband, when her Ministers are Spiritual Doves.

Verse 17. The beams of our Houses are cedar, and our rafters of fir.

As in the former Verse the Spouse had in a general way expressed her Spiritual fruitfulness, so in this Verse she is in a more particular manner demonstrating the truth thereof, by the plurality of Churches that should be under Gospel-Administrations.

Quest. 73. *What is meant by the Beams of our House?* Ver. 17.

Answ. The Ministers of the Gospel; for as the true Ministers of Christ are the Breasts and Eyes of the Church, considered as the Spouse of Christ; so if we consider of the Church as she is Gods Building, and his Spiritual House, so they are the Beams thereof, as Christ is the Foundation, the Corner Stone, and the Top-Stone thereof.

Quest. 74. *What makes you take the Beams of this House of God to be the Pastors thereof?*

Answ. Because the Hebrew word קרות comes of a Verb that signifies to Preach or Proclaim.

Quest. 75. *Why are those Beams said to be Cedar?*

Answ. As Cedars are tall, strong, flourishing, sound Trees, of a fragrant smell; so Pastors of Churches are or ought to be flourishers in Grace, strong in the Faith, sound in their Conversations, and sweet and fragrant in all their Civil Deportments before Men.

Quest. 76. *What is meant by Houses?*

Answ. Congregated Churches.

Quest. 77. *Why do you Translate the word* Houses *which we have Translated* House?

Answ. Because the Hebrew word בתינו is of the plural number.

Quest. 78. *What is meant by those Rafters?*

Answ. Other Church-Officers which are considerably materials in Gods Building; and the ground of my Judgment is, because the word is used for Watering Troughs or Gutters for Sheep to drink in; and so godly Church-Officers ought in their respective Places to lay out themselves by their Godly Exhortations, and Comforting Admonitions, to comfort Gods Spiritual Sheep. Gen. 30. 38.

Quest. 79. *What is meant by Fir-Trees?*

Answ. Although I do not find the Hebrew word *Broshime* in any other place but this; that is, there is none the same *verbatim*, yet I find *Broshime* used for Fir-Trees, *Psal.* 104. 17. רותים being turned to ברושים, which is usual with the Spirit of God in the Old Testament, and which, I suppose, was a strong inducement to our Translators to Translate ברותים Fir-Trees.

Quest,

Cap. 27. Quest. 80. *Why are Church-Officers expressed by Fir-Trees?*
Answ. Because that as Fir-Trees are tall, straight, flourishing Trees, of a sweet and fragrant smell, so all Church-Officers, as well as Pastors, ought to be Holy in their Lives, and flourishing in all the Gifts and Graces of the Spirit.

And thus I have, in the improvement of my one Talent, given that account of this Chapter, which I humbly judge to be the Mind of God therein; and if my Labours find acceptance with the Saints, I will make a further progress into this Book.

I N I S.